

Haakland

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This article is an expansion based on a canon element. For canon information on this topic, follow the link to The Witcher Wiki: [Hakland](#).

Haakland, also known as **Hakland**, or informally in its native name **Haakgan**, and formally **Khaaksynger** (Haaklandian: *Home/House of the Haaks*), is a land located in the [Far East](#) of the [Old Continent](#), more specifically to the north of [Zerrikania](#), and is considered part of the region (sometimes country) of [Kilan-Tal](#).

In the 14th century, Khaaksynger would become one of the fastest-rising empires on the continent, as well as one of the most powerful, in that regard rivaling Nilfgaard. However, just as quickly as it emerged, it dissolved. After the death of its leader—the Great Khan and sorcerer Zeus Burkhan Khaldun—during the failed invasion of the Northern Kingdoms in 1350, and the subsequent retreat of the hordes back to the East, a series of independence wars among the subjugated territories and internal conflicts ensured that by the end of the

Haakland



General information

Variation(s)

- Hakland
- Haakgan
- Khaaksynger

Status Great Khanate

Ruler Great Khan

Societal information

century, the empire was little more than a distant memory.

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Official Language

- Myessyej
- Unen

Demonym

- Haaklandian
- Haaki
- Haaklandian scrub (derogatory)

Religion

Gerel

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Borders

Haakland borders the Tir Tochair, the Fiery Mountains, and [Western Franq](#) to the west—being, in fact, the main territory of Kilan-Tal that shares this frontier. To the north and east, it borders the rest of the countries belonging to the already mentioned region, while to the south it borders Zerrikania.

This southern frontier, together with the northern and eastern ones, is among the most unstable. In the case of the latter, this instability is largely due to the terrain consisting mostly of rolling hills gradually undergoing desertification, making these areas relatively easy to seize.

Etymology

For many years, the Nordlings, after coming into contact with the Haak clan, believed that all the lands beyond Zerrikania belonged to them. From this misunderstanding came the name Haakland, meaning *land of the Haaks*. This was further reinforced by the incorrect pronunciation of the name Haakgan. Without realizing it, they ended up grouping the entirety of Kilan-Tal, Ilan Qurun, and even parts of [Bia Thin](#) under this single catch-all term.

Climate

The climate is primarily temperate and dry, largely due to the region's geography. As one moves further north in Haakland, and therefore closer to central Kilan-Tal, the climate becomes temperate and humid. Moving south, toward the border with Zerrikania, the climate becomes even drier, and the first—though still mild—signs of desertification begin to appear.

Snow, while relatively occasional, tends to melt quickly. The territory is also quite windy, particularly during autumn and early spring.

History

The history of Kilan-Tal was divided into ages based on elements. Some scholars believe this classification to be influenced by the Biathinians, as certain sages from that culture were consulted and even visited Kilan-Tal after the first war between the two territories. As a result, this system also shaped the way the history of Haakland is understood.

The Age of Wind (???? – 230s Before the Resurrection)

This age was established after history began to be recorded in written form, in order to define the period when the Kilantis were not yet present in the world. It was created by Haaki scholars, students of the Biathinians, based on the study of ancient ruins they discovered.

Pre-Human Times

There were no non-humans inhabiting what is now Haakland prior to the [First Conjunction of the Spheres](#), for the simple reason that, at a general glance, the region was not considered worth settling. At most, during the golden age of the elven kingdoms of the [Aen Feainne](#) (People of the Sun), a few outposts were established in the southern regions in the form of fortresses, intended to secure the territory in case anything of value was discovered.

However, this never came to pass. The technology of the time did not allow for the extraction of minerals such as aragonite, and combined with the poor quality of the soil, this led to the abandonment of these structures after only a few years. By the time of the arrival of the Haakis, these outposts had become nothing more than ruins.

These ruins would ultimately serve a different purpose: they contributed to the

transition from a fully nomadic lifestyle to a semi-nomadic one among the human populations, and gave rise to the first settlements and cities, which were built around them, following the example of what still remained. And there was still quite a lot left, as the location and climate of the area had preserved them relatively well.

The Age of Wood (230s B.R – 8th Century A.R)

The Age of Wood encompasses the time when the first humans appeared in the land that would later be known as Kilan-Tal. These first humans were a unified group who appeared in their new homeland without explanation. According to the popular Kilanti legend, they simply manifested upon the land, as “*the land shifted, as if they were carried by the Divine Wind within a single heartbeat.*”

The Kilan were nomadic, relied on horses, and lived in tents. Over time, they grew both stronger and more numerous. Governing such a large and expanding population proved impossible for a single Khan, which led to the formation of the Ulus (tribes), later reinterpreted as large municipalities during the Haaki rule over Kilan-Tal.

The Arrival of Humans

Since most of the history of Kilan-Tal, and therefore Haakland, was transmitted orally from generation to generation, it has been subject to distortion over time. It was not until the arrival of scholars from Bia Thin, who introduced writing to the Kilantis, that attempts were made to preserve these accounts more accurately. As a result, it remains unclear how much of their mythology is fact and how much is legend.

According to these traditions, the Haakis, like the rest of the Kilantis and all humans of the world, arrived during the First Conjunction of the Spheres. In the Haaki version of this event (which differs in certain aspects from the broader Kilanti account), they appeared suddenly in the territory that is now Haakland, after the Divine Wind guided the Great Protector and his family to safety, allowing them to escape the Storm of the Beginning–End of Times and its lightning. This reflects the Haaki cosmology, which is cylindrical rather than circular, unlike that of some eastern cultures such as those of Bia Thin or [Melukka](#).

After this, they settled in the land and began to populate the territory, thus giving rise to Haakland.

It should be noted that, according to Haaki belief, the rest of the Kilantis also descend from this same Great Protector, who is said to have taken wives already present in their respective regions. This belief positions the Haakis as his only “*pure descendants*”, a claim that has, on more than one occasion, led to conflicts due to the sense of superiority it fosters.

The End of the Age of Wood

The First Ikhzasaglal (8th Century A.R. – 10th Century A.R.)

Around the same time that, on the western coast, the Imperium—the first human empire and conceptual predecessor of Nilfgaard—was entering a phase of near extinction, a major political development emerged in Kilan-Tal: what would later be known as the First Ikhzasaglal (Unen: Great Governance).

This entity, conceptually similar to the Great Dominion of distant [Hannu](#)—though less rigid—unified the already dispersed descendants of those who arrived during the First Conjunction of the Spheres. It expanded across the region all the way to the coasts of the Wakao Sea in the Far North East, under a single identity: the Kilan, believed to be the name of the original tribe from which all others descended.

From this period emerged the name Kilan-Tal, meaning “*the steppes of the Kilan*”, as well as the concepts of the Great Khan and the Great Khanate, derived from the structure of the First Ikhzasaglal. By this time, centuries of divergence had already made the various peoples increasingly distinct.

It was also during this era that the Kilan (and thus the Haakis) first adopted a calendar and historical timeline, beginning from the day the first Great Khan was crowned. This system was known as the Bichsen Khugatsaa, or “*written time*.”

However, the most important development of this period was not political unity, but contact with other civilizations. The Kilan encountered the peoples of Bia Thin, then divided into successor states of the Jade Empire, as well as traders from the Tuyotuki Islands, who used paper and writing to record trade agreements.

At the time, the Kilan—holding strongly traditional and conservative values—were resistant to the idea of recording their knowledge in written form.

It was not until the mid-10th century, when the Ikhzasaglal began to decline and part of its territory was conquered by the Malachite Empire of Bia Thin (and later

liberated in a bloody conflict known as the Patriotic War), that change was forced. The sixth Great Khan, Karachar, decreed that the Kilan must adapt rather than cling to outdated traditions.

This shift was likely driven not only by Biathinian influence, but also by demographic pressure, particularly from the integration of the Dauk and Wozgor, who had fled westward Nordling expansion centuries earlier.

Karachar later ordered the creation of “*The Secret History of the Kilan*”, which became something akin to a sacred text among the Kilan. However, it was written in stone, most likely due to Dauk influence. Karachar himself did not live to see his vision fulfilled, as he died at the beginning of what would later be known as the Age of Fire.

Despite the eventual liberation, the war did not result in a complete victory for a unified Kilan-Tal. Some factions viewed the authority of the sixth Great Khan as weakened by the Malachite conquest. After regaining their independence, these groups chose to break away, seeking to emulate—and surpass—the empires of Bia Thin, whose until then unknown concepts of a vast centralized power had deeply fascinated them after their discovery.

Among these breakaway territories was the region that would later become known as Haakland. This fragmentation is precisely why the next era would bear the name it does.

The Dauk and Wozgor Migration (760s A.R. – 860s A.R.)

Following the arrival of the Nordlings to the western coast and the foundation of the first Northern Kingdoms, a gradual displacement of the original inhabitants began as these new powers expanded. The most affected were the elves and other non-humans, but also the human populations already present in the region, such as the Wozgor, Dauk, and Migwesk, among others. These groups were forced to choose between staying or migrating elsewhere.

Many chose to remain, only to be largely exterminated by the newcomers, with the survivors later assimilated. Others chose to leave, migrating eastward and eventually reaching parts of Kilan-Tal and Haakland.

There, unlike on the western coast, they were received neutrally—not with hostility, but neither with open arms. Instead, they were seen as additional hands and feet capable of helping the Haakis prosper further, once they had been gently subdued. This process occurred quickly due to the locals’ mastery of

horsemanship and the exhaustion of the Dauk and Wozgor after prolonged conflicts in the west.

However, it was precisely this weariness and relative docility that ensured their survival. As they did not present themselves as particularly warlike, the Haakis came to respect their customs to some extent and allowed their integration into society, so long as they did not cause trouble.

This arrangement was never written down, yet it endured as one of the most important unspoken laws between both groups—maintained for centuries, until time gradually eroded the boundaries between them, leaving both cultures still distinct, but with increasingly blurred lines.

The Age of Fire (10th Century A.R. – Mid-13th Century A.R.)

The Age of Fire was named for its violence. Gradually, the newly independent states began waging war against one another and against Kilan-Tal, all under various Great Khanates seeking to fulfill the previously mentioned ambition of dominance.

During this era, war became a constant, and the flames of conflict seemed to grow ever stronger, leaving the region of Kilan-Tal almost unrecognizable. However, as with all things that begin, it eventually came to an end. As the memories of the Age of Wood grew more distant, so too did this era fade, until nothing remained but ashes and a multitude of nations proclaiming themselves the new absolute power over their neighbors—despite that power existing largely in name alone.

It was during these conflicts that the Cuchaq Horde launched an invasion into what would later become the Kingdom of Kaedwen, seeking a territory in which to settle and strengthen themselves before turning against their enemies. Unfortunately for them, the Nordlings proved far more resilient than expected, despite the Horde's initial successes.

The Age of Earth (Mid-13th Century A.R. – Early 14th Century A.R.)

The Age of Earth was named as such because, much like the earth over time, Kilan-Tal gradually compacted, moving toward a state of relative peace. During this period, nations began absorbing one another with little resistance, until the

region was once again unified into a single entity through what would later be called the Earthquake, or the Action of the Southern Wind.

The (Re)unification of Haakland with Kilan-Tal (1260s A.R. – 1280s A.R.)

Between the 1260s and 1280s, while the North was suffering from the Northern Wars and their aftermath, Kilan-Tal was also undergoing a turbulent period known as the Action of the Southern Wind, later referred to by historians as the Earthquake.

During this time, the Great Khan of Haakland (or more precisely, Haakgan), known as Ganbaatar “*The Southern Wind*”, initiated the conquest of the entire region. He was inspired both by reports arriving from the western coast about the Nilfgaardian Empire, brought by Nordling refugees, and by the increasingly romanticized shared past.

Through a combination of cunning, brutality, diplomacy, and patience, and justified by the Haaki concept of divine right due to being the pure descendants of the Great Protector, Ganbaatar gradually conquered the various states, unifying them under his rule.

Thus, by the time Fabio Sachs and his expedition arrived, they did not encounter an independent Haakland, but rather a Haakland integrated into Kilan-Tal, meaning the broader region had effectively become a single political entity.

Following the Action of the Southern Wind, Haakland remained a xeseg for nearly a century, entering a period of relative peace and prosperity.

At some point during this era, the term ulus was redefined, and the first unit of its new form—something roughly equivalent to a large municipality in Nordling terms (often confused with xeseg, though not identical)—was established: Gadny-Gür, founded by Nordling refugees. Additionally, the administrative division known as Patyak was created.

These Nordlings became so thoroughly Haakized that, by the time Sachs and his companions arrived, their dialect of the [Common Speech](#) was on the verge of diverging into a distinct language. Through intermarriage, they also gave rise to the first members of a new ethnic group.

After the death of the Great Khan, his son Zeus pushed even further, establishing in the 14th century the Haaki (or Kilanti) Empire, depending on the source, under the Second Ikhzasaglal. This marked the end of the Age of Earth and the

beginning of the Age of Metal.

His ascension would later be known as the Birth of the Volcano.

The Expedition of Fabio Sachs (December 1282 – February 1283)

At the end of 1281, the first expedition led by the later legendary Temerian explorer [Fabio Sachs](#) took place—what would later be known as the Expedition to the Far East. After nearly a year of travel, largely due to becoming lost in the desert, the expedition eventually reached Haakland.

There, acting on behalf of the Kingdom of [Lyria and Rivia](#), which had financed Sachs in exchange for future trade agreements, they succeeded in securing a commercial treaty with the country. This was made possible when the witcher of the group, [Putnam Pitch](#), saved the future Great Khan, Zeus Burkhan Khaldun, from a monster, which granted them direct access to the court and a favorable outset from the start with the Great Khan Ganbaatar. Who, after hosting Sachs and most of his companions for three months (since Pitch continued his duties as a witcher), was ultimately persuaded—thanks to Pitch’s charisma during the initial encounter and Sachs’s during their stay—to accept the agreement.

Geopolitically, this event had far-reaching consequences. Not only did it indirectly enable the future empire ruled by Zeus—who survived what would have otherwise been a certain death—but in the more immediate future, it also led to the loss of Redania’s silk monopoly on the western coast, previously secured through exclusive agreements with the Haakis.

This, in turn, reduced the budget of Radovid V, becoming one of the many factors that prevented him from fulfilling his imperial ambitions of uniting the North under a “*Redanian Empire*.” As a result, it contributed to the failure of the period later known as the Iron Judgment, thereby preserving the fragile balance among the Northern Kingdoms for a significantly longer time.

The Age of Metal (1300s – 1350s After the Resurrection)

Under the leadership of Zeus (and the covert manipulation of him by his favorite, the mage [Herna of Gemmeria](#)), the Kilantis launched themselves in frenzied hordes into an unbroken chain of conquests that lasted four decades.

During this time, they subjugated vast portions of the Old Continent, forging an empire that stretched from the mountainous regions of the Far North to the coasts of Bia Thin. Only a handful of territories escaped their advance—either

due to natural barriers such as the Korath Desert and the ocean (Melukka, [Barsa](#), [Ofir](#), and lands further south), or thanks to superior technology, as in the case of Zerrikania.

For these reasons and others, by 1350, the empire turned its gaze toward the western coast, and thus toward the Northern Kingdoms.

In doing so, they fulfilled the prophecy once spoken by the elven seer Ithlinne. Their invasion began from the Nilfgaardian vassal state of [Ebbing](#) in September 1349—the southernmost territory considered Nordling at the time of the vision—and reached the modern borders of the Northern Kingdoms in 1350.

For a year, the Haakis descended like a storm—burning, slaughtering, and feasting upon the ruins, drinking from the skulls of their fallen enemies, just as Ithlinne had foretold.

However, they were ultimately halted at the Battle of Mahakam. There, a united force of the Northern Kingdoms—known as the Northern Front—lured them into a trap within dwarven territory, through one of its narrow mountain passes. This maneuver denied them open-field combat, their greatest advantage due to their steppe origins and mastery of horsemanship.

The terrain allowed the defenders to divide the hordes—including the Black Horde, the Red Horde, and the Golden Horde (the sub-horde of their leaders)—into smaller groups, which were far easier to defeat due to both their reduced numbers and the inability to regroup quickly in mountainous terrain.

It was there that Zeus met his end, much like Herna, who was slain by his ex-boyfriend the witcher of the [School of the Bear](#), Cervin. Zeus in his case being killed by his former partner, the mage [Brianna Vassermiller](#).

This, combined with the trap and the loss of both Zeus and Herna, caused the Haakis to break ranks and retreat to their steppes. Their withdrawal sparked internal conflicts, which soon plunged the empire into rapid decline, ultimately leading to its complete collapse. Some former territories regained their sovereignty, while new powers emerged across the steppes as a result of these internal struggles.

The Age of Water (1350s A.R. – ????)

This era was named as such because, following the fall of the empire, the metal it represented dissolved completely, much like metal eroding in water.

The (Re)Independence of Haakland (1350s A.R. – 1380s A.R.)

Following the death of Zeus at the Battle of Mahakam (September 1350), and the subsequent failure of the conquest of the Northern Kingdoms, the invading forces retreated to their homeland.

The already mentioned internal conflicts—primarily succession struggles among Zeus’s descendants and his generals—combined with rebellions from subjugated territories taking advantage of the instability, led to a series of wars of independence. As a result, the empire collapsed rapidly, and Haakland regained its independence.

The Great Shame (1380s A.R.)

This newfound independence gave rise to the period known as the Great Shame, during which the new ruler of the independent state sold as slaves those he believed responsible for the collapse of the empire—or their relatives, if the former had already died—as a way of “*cleansing*.”

At this time, the Nordlings, Nilfgaardians, and Zangvebarians had begun to colonize the [Western Continent](#), discovered by Fabio Sachs during his final expedition at the beginning of the century, though it had previously been dismissed as a fable.

As a result, this period saw the sale of the individual who would later become the first member of the [School of the Crane](#), founded by Putnam Pitch in the [Silk Islands](#) to aid in colonization by dealing with aerial and aquatic monsters. This individual was [Stefan](#), appropriately nicknamed “*The Crane*”, who, after being purchased at a young age by Pitch, was freed, adopted, and raised as his son, eventually becoming the first of a new generation of monster hunters, as his title suggests.

Distant Future

By the time the glaciation that would affect the northern hemisphere takes place, almost all of Haakland will be covered in ice. According to oneiromancers and truthsayers, the Age of Water will end precisely when this ice melts, submerging everything beneath the waters and bringing it to the depths.

Only then will the Age of Light begin, and everything will repeat itself in a cylindrical or spiral manner (depending on whom one asks), as light gives way to

vapor, and vapor to wind.

The Age of Light (?????)

In the very, very distant future, according to oneiromancers and truthsayers, the Age of Light will begin. During this era, much of the world's water will evaporate, allowing land to re-emerge. As previously mentioned, everything will begin again—both repeating and yet becoming something entirely new.

Coat of Arms

The coat of arms of Haakland is both unique and simple. It consists of a triangle with a teal background. Within this triangle, there is a green plain, and at its center, rising upward from the plain, a golden wind.

These elements respectively represent the landscape, the economy, and the divine.

Culture

Architecture

Most architecture in Haakland—if not almost all of it—is built in stone, due to the scarcity of wood. The style is clearly inspired by the outposts of the *People of the Sun*, and to a lesser extent by the architecture of certain countries in Bia Thin, following periods in which some Haakis spent time in the region. However, this latter influence is more limited due to material constraints.

Only the houses and palaces of important individuals typically incorporate wood, and even then, it is usually used as interior paneling to retain heat during colder seasons.

Additionally, in the southern regions, there are minor influences from Zerrikanian architecture, particularly in the use of domes and color, the latter likely influenced by the shift in climate.

Adornments

Among the nobility, primarily among men, there is a tradition of decorating the

face with piercings to represent battles won, wars fought, or notable deeds accomplished. These are typically made of gold or aragonite.

Conversely, in the event of defeat, it is common to offer personal sacrifices to the Divine Wind and the Great Protector. These can range from the loss of fingers to more severe forms of sacrifice.

Age of Majority

The age of majority in Haakland is variable and depends on the specific requirements of different professions. In the most popular case—that of warriors—it is reached when an individual is able to ride a horse in the same manner as an adult and defeat an adult in combat or surpass them in a particular martial skill.

Colors

Blue is regarded as the color of nobility and good fortune, while green, brown, and black are associated with common people.

Yellow, as in other regions, symbolizes wealth, and white, much like in the Tuyotuki Islands, represents death, due to the pallor of the body after it occurs. In fact, one of the reasons why houses in the southern regions of Haakland are painted white is precisely to confuse death.

Crime

As in all places, crime exists in Haakland. However, due to the justice system in place, it remains very limited. Most criminal activity is concentrated in cities, as the nomadic lifestyle is not conducive to committing crimes.

Currency

The primary currency of Haakland is called Chuluunnüd (Haaki: *Stone Eye*), which is spherical in shape and made of aragonite. However, it has at times been minted from other materials. Due to its composition, it is commonly referred to abroad as “*Haaki marbles*.”

In addition to this currency, the Haaklandian Franc is also used, stemming from the region of Franq, which was once tributary to the Ulus and later to various states, including Haakland.

Customs

Haakland shares many of its customs with the rest of Kilan-Tal due to the periods in which it has been unified with the region. However, like any territory, it also possesses its own unique traditions. Among these is the fact that wood and metals, due to their scarcity, are highly valued. Indeed, in particularly harsh wartime periods, its currency has even been minted in wood.

All domesticated pack animals are considered sacred, with the horse holding a particularly distinguished status—unlike in the rest of Kilan-Tal, where only the horse is regarded as sacred. Haakland is also the most religiously tolerant country in the region, guided by the idea that, much like a horse, “*changing pastures invigorates faith.*”

It is customary to give numerous gifts to guests, not so much as a sign of generosity, but as a demonstration of power and status. Similarly, it is common to hold tournaments to celebrate almost any occasion, sometimes even to resolve serious judicial disputes.

Linguistically, there is a marked use of “x” and “g” sounds, and to a lesser extent others, when speaking Unen, the common language of Kilan-Tal. Gender roles are also more fluid among certain groups within Haakland.

In terms of the arts, literature, music, and sculpture are the most highly valued—especially sculpture, given the difficulty of working with bone as a material. There is also a degree of respect for fire, due to how quickly it can spread, as well as a strong fear of the underground, owing to the creatures believed to emerge from it.

In the southern regions, it is common practice during burials to drain all the blood from the deceased, transforming it into water. And many other customs exist beyond these.

Diet

The diet across most of Haakland is highly protein-based, being essentially lacto-carnivorous due to the scarcity of resources and the poor quality of the soil. In the southern regions, however, this changes. The sand carried by winds from the Zerrikanian desert has made the soil somewhat more fertile, allowing for limited agriculture.

Discrimination

Discrimination in Haakland does not occur based on race, unlike in the North, nor does it stem from the kind of xenophobia common in many other regions. Instead, it is based on culture.

As the Haakis perceive themselves as closely related to the rest of Kilan-Tal, only those who are not Kilantis tend to face discrimination. This is especially true if their appearance is striking or unusual to Haaki standards (a factor, though not the root cause). As a result, groups such as Nordlings or Zerrikanians who visit the country are more likely to experience it.

Conflicts between Haakland and other territories of Kilan-Tal arise for many reasons, but never due to xenophobia. The sense of superiority sometimes displayed by the Haakis is framed more as a duty to lead, rather than a desire to impose domination.

Family

Family structures in Haakland are exceptionally large, surpassing even the already expansive family systems of Melukka. The family nucleus is typically understood to include relatives as distant as fourth or fifth cousins, both by blood and through marriage. This is largely a result of the territory's broader social structure.

These family systems may be patriarchal, matriarchal, or mixed, depending on the region and the social position of the members within the structure.

Government

For most of its history, the government of Haakland has taken the form of a Great Khanate, a concept brought by the ancestors of the Haakis and the other peoples of Kilan-Tal when they appeared in the world following the First Conjunction of the Spheres. In essence, it is a kingdom of kingdoms, in which the Great Khan (the supreme sovereign) holds nearly all authority due to being considered the closest descendant of the common ancestor, the Great Protector.

Because of this position, the Great Khan have nearly unlimited range but as well is expected to protect his people, though this power is subject to certain minor limitations in specific areas due to them being just human. The system can therefore be described as a hybrid between absolute and feudal monarchy,

somewhat comparable to the elven concept of the High Kingdom, albeit without its level of “*sophistication*.”

At times, however, Haakland has shifted to other forms of governance. These include the khanate, essentially equivalent to a kingdom, principality, or chieftdom, and the xeseg, meaning a province organized based on geographical features or agreements between its inhabitants. These variations usually occurred during periods when Haakland was politically united with the rest of Kilan-Tal under different leaderships.

Haakland also lacks a single permanent capital city. Instead, it maintains multiple capitals, through which the Great Khan and his court rotate throughout the year. Each of these capitals holds importance in different domains such as economy, culture, or military affairs. This system is also intended to ensure that no single territory becomes disproportionately favored, thereby reducing the risk that less-favored regions might eventually initiate a rebellion.

Selection of a Great Khan

Although the system is a hereditary monarchy, it incorporates elective and religious elements in certain aspects. One of these is the selection of a new Great Khan.

The successor is chosen from among the children of the previous Great Khan, who in most cases already hold the position of Khans. This practice helps prevent civil wars and rebellions, as each is granted a portion of power that the others can balance through numerical superiority.

The selection is carried out through a vote by the nobility of the various khanates. Present at this assembly are also the khötöch and the kholbogdson, who oversee the religious aspect of the process. Their role is to interpret whether the Divine Wind, and to a lesser extent the Great Protector, approve of the chosen candidate.

One is responsible for sensing the “*northern winds*” (that is, perceiving the future), while the other reads the “*current air*” (the present), the “*breath*” representing the will of the Divine Wind. Their judgment serves as the final confirmation.

If the candidate is not approved, a new assembly and vote are convened, repeating the process until a suitable successor is found.

It should be noted that this procedure applies only when the previous Great

Khan has died. If the Great Khan is still alive and chooses to abdicate (a rare but possible occurrence), they may personally designate their successor, subject to the same divine interpretation. In some cases, this may lead to a last-minute change of choice if the will of the Divine Wind is deemed unfavorable.

Justice

Justice in Haakland is retributive in nature, but also localized. Foreigners do not have the right to justice within Haakland if they commit a crime, as such acts are essentially viewed as acts of war.

Justice is also tied to the different social groups, meaning that each group is only judged by its own. Higher-ranking groups may intervene, but only as mediators, with the purpose of preventing the situation from escalating into violence.

Language

Many languages are spoken in Haakland, due to various historical factors, the most significant being the instability of Kilan-Tal in terms of unity, as well as waves of migration, primarily from western groups such as the Dauk and the Wozgor, who were displaced by the Nordlings upon their arrival to the western coast.

However, two languages stand out as the most prominent. The first is Unen (literally, truth), which serves as the common language across all of Kilan-Tal. The second is what the Nordlings refer to as Haaki, known in its native form as Myessyej (literally, message). This language is a creole derived from Unen and the Dauk and Wozgor languages, among others.

As its name suggests, Myessyej originally emerged as a means of communicating messages to newcomers, helping them understand the way of life in the region and their place within Haakland society.

Magic

In Haakland, mages do exist and study in academies, though with an important caveat: these institutions are found only in the border regions, largely due to the influence of neighboring cultures. As a result, they are primarily located in the south. In the more western areas, the usual practice has been to send aspiring mages to academies in the Northern Kingdoms, particularly Ban Ard, due to its

relative proximity. In the south, however, where magical traditions are stronger and where students were originally sent to Zerrikanian academies, local institutions were eventually founded.

These mages coexist with the avchiragch (Haaklandian: *Bringer*), who function somewhat similarly to witches or warlocks in the Northern Kingdoms, though they are not exactly the same, as Haakland already possesses a local equivalent to those. Like other magic users, avchiragchs draw power from a Ley Line associated with a particular element. However, they access and manipulate magic by inducing alterations in their brains through music generated by vocal intonation. This does not mean they perform “*musical spells*” in the popular sense since those don’t exist. Instead, the process resembles a trance state, similar to that of a priest, combined with the emotional shift characteristic of a witch or warlock. Through controlled vocal intonation, they place themselves in a mild self-hypnotic state, altering the frequency at which their minds operate in order to command their brains—and therefore their bodies—to draw power from a ley line. Later, by altering this frequency again, they channel the extracted elemental magic when casting spells.

This casting process resembles that of a mage in that it involves gestures and spoken elements, though in the avchiragch’s case these gestures arise naturally from the musical intonation that precedes the releasing of the spell.

Their spells are known as salkhinyügs (Haaklandian: *Words of the Wind*). However, because this system relies on the frequency of the brain, the results are inherently unpredictable. The spell will always correspond to the element drawn and the general intention behind it, but its exact form varies, as the avchiragch does not possess the same focused concentration as a trained mage. Their magic is instead paraconscious—that is, the conscious use of the subconscious. Only highly experienced avchiragchs can reliably achieve their intended results, and even then only by reducing the randomness to a minimum and learning to take advantage of it.

For example, while a witch or warlock might conjure a fireball whose destructive power depends on their emotional intensity, an avchiragch could produce anything from a few sparks, to a typical fireball, to an overwhelming torrent of flame.

New avchiragchs, unlike mages, arise almost entirely from individuals born into ariunzüils that already include avchiragchs.

Haakland has never had [witchers](#), though they are known through occasional Zerrikanian trade caravans protected by witchers of the [School of the Manticore](#). As such, avchiragchs often fulfill a somewhat analogous role across most of the territory—though they tend to deal more with magical entities such as elementals rather than monsters in the traditional sense. Mages, due to the intense concentration required for their spellcasting, are generally less suited for such tasks. In the southern regions, however, there have been cases where visiting witchers have occasionally taken on additional contracts.

In addition to avchiragchs, Haakland is also home to other magical practitioners. These include the khötöch (Haaklandian: *Guide*), who function similarly to shamans or druids in other parts of the world; the öörchlögch (Haaklandian: *Changer*), the previously mentioned local equivalent of a witch or warlock; and the kholbogdson (Haaklandian: *Connected*), who serve roles comparable to priests in other countries.

Marriage

Marriage is predominantly monogamous. Only the Great Khan is implicitly permitted to practice polygamy, though this is not openly stated. This custom serves as a means for different noble families to advance their status if the women sent to the Khan manage to bear him children, thereby linking their families by blood to him and, consequently, to the legendary common ancestor.

Marriage typically takes place after reaching the age of majority and follows a semi-arranged system. Individuals are presented with a considerable number of candidates within their own social group, and must gradually narrow them down through multiple meetings.

Once the number has been reduced to a handful of candidates, these must then perform feats or offer gifts to impress their prospective spouse, eliminating those who are not deemed sufficient. After this stage, with the number further reduced, the roles reverse: the individual must now perform their own feats and offer gifts to convince the remaining candidates.

From these, the one who is most convinced will ultimately become the husband or wife.

Divorce does exist, but it is a very lengthy process, as it must be approved by all adult members of both families.

Mentality

The Haaki mindset can be described in many ways. Broadly speaking, it is pseudo-collectivist—that is, the well-being of the group is placed above the individual, but only within one's own group. The leader of that group may, if deemed necessary, prioritize the well-being of other groups over their own, though it is rare for a lower group to place its needs above those of a higher one.

It is methodically selective, though not obsessive; honest in all aspects, though not necessarily honorable in the both western and eastern sense. There is also a tendency to seek glory, but, as with the concept of the common good, not for oneself, but for the group to which one belongs, and to a lesser extent, for the Haaki people as a whole.

Like other steppe cultures, it is highly martial, though not inherently inclined toward violence, as people are considered a resource as valuable as any other. Absolute power is not seen as corrupting, but rather as part of the natural laws governing the world.

Greed is not viewed negatively, provided it is tied to a long-term plan, and abuse is typically punished through the consequences brought about by the arrogance it generates in the abuser—“*the Divine Wind blowing against them*,” as the Haakis would say.

A lack of hospitality is not generally frowned upon, but rather seen as a sign of humility, which is respected. In fact, it often leads the surrounding community to step in and assist, ensuring that the visitor is cared for if they are in need.

Music

The scarcity of resources such as wood means that music in Haakland relies primarily on wind instruments made from materials such as animal intestines or bone, along with the voice, which is the most essential and important element, as it requires no sacrifice of animals—only training.

Percussion instruments are very rare due to the high cost of the materials required to produce them (essentially metals). The most common is the triangle, followed by the xylophone and the tsuuraisav (Haaklandian: *Echo Container*), the rarest of all. The latter is a type of drum constructed in such a way that it can reflect the sound it initially produces, returning it as an echo of the same sound but in a different pitch.

Prostitution

As in other regions, prostitution exists in Haakland, both male and female, in roughly equal proportions. It is considered part of one of the lowest social groups within Haaki society. Its function is not only to provide pleasure but also, particularly among the nobility, to serve as a means of determining fertility for individuals who are single or divorced.

A notable difference between prostitution in Haakland and that of other regions lies in its structure. Beyond its social function, there is no figure of a pimp or madame. Instead, brothels operate as collectivist enterprises.

This is largely due to the influence of the cult of Lilit-Niya, the original goddess of the Wozgor, known as Lilit or [Lilith](#). As Wozgor populations became integrated into Haakland's settlements, their beliefs significantly influenced these more sedentary areas, particularly through this religious aspect centered around a feminist deity.

Religion

Haakland, like the rest of Kilan-Tal, is a highly religiously diverse territory—arguably one of the most diverse—due to its history.

The main religion is an animistic, non-dogmatic belief system known as Gerel (Haaki: *Light / The Light*), which is a variant of the Divine Wind cult (*Tengerleg salkhi* in Unen). This version places greater emphasis on ancestor worship and includes a messianic figure, the Great Protector (Haaki: *Aguukhamgaalagch*). It is likely that this messianic aspect emerged through the influence of the Dauk and Wozgor on Haaki society.

Due to their way of life, animals play an important role in this religion. Hunters offer sacrifices to the spirit of the animal they intend to hunt and wear pelts of the same species during the hunt. There are also festivals marking the capture of the first fish and wild game, as well as annual animal sacrifices dedicated to the sky, earth, ancestors, mountains, rivers, and other forces.

Many who aspired to become Great Khan based their claims on the Divine Wind, believing their rise to power to be destined. Natural catastrophes—such as floods, forest fires, droughts, or sudden surges in monster activity—are interpreted as signs that the current Great Khan is acting against the Divine Wind.

Following this religion, the most widespread beliefs are syncretic animonohenotheistic cults of the goddess Lilit-Niya, which emerged after the integration of the Dauk and Wozgor into Haaki society. As their classification suggests, these cults believe that all existence originates from a single spirit, which manifests in many forms (the gods, with Niya as the primary one), though only certain manifestations are considered worthy of worship.

Finally, there is the syncretic cult of Lilit-Niya itself, which differs from the previous forms by being monotheistic. Despite its syncretic nature, it has received very little influence from Haaki spirituality, closely resembling the original form of worship practiced by the Wozgor on the western coast.

Slavery

Slavery, as such, is not practiced within Haaki society. What does exist is a form of intimidation-based enslavement. This consists of taking prisoners from opposing sides or foreigners who have committed a serious offense in Haakland and reducing them to a temporary state of servitude. After paying for their actions, these individuals are eventually absorbed into society at its lowest strata.

It should be emphasized that, although similar in some respects, this is neither war slavery (as it is applied beyond the duration of conflicts) nor punitive slavery (i.e., that applied to local criminals within a state). The key difference with the latter lies in its speed and informality: punishment is administered quickly, its duration is generally shorter, and reintegration occurs more rapidly, all without the need for a formal judicial process.

However, if such prisoners of war behave poorly or cause serious problems—such as revolts—the consequences escalate. In the least severe cases, they may be sold for large sums, which explains the trade with Nilfgaard, or sold to enemies considered worse than the Haakis or other peoples of Kilan-Tal. In intermediate cases, they may be used in military operations, not as expendable frontline soldiers (as in the Nilfgaardian model), but rather, after undergoing psychological conditioning through torture, as surprise assets to weaken the enemy before an ambush.

In the most severe cases, they are executed outright and their bodies used as feed for certain domesticated animals.

Society

Overview

Haaklandian society is pyramidal in structure, hybrid in nature between clan-based and feudal systems, and divided into groups with specific functions. It is also semi-nomadic. While cities, villages, and towns do exist, they are far less common than in other parts of the continent and tend to be concentrated mainly in border regions, making the settlement pattern somewhat similar to the rest of Kilan-Tal.

In fact, people who are forced to remain in one place are often viewed as inferior, precisely because of this circumstance, as they are seen as individuals who are not truly free due to lacking the ability to travel freely from place to place if they wish.

It is largely because of this semi-nomadic lifestyle, combined with other equally important factors such as the geography and soil, which make imports essential, that merchants have traditionally held a very high status in Haaki society, comparable to that of the bourgeoisie of Kovir or the clergy throughout the rest of the Northern Kingdoms.

Social Structure

The social structure of Haakland could be described as that of a large clan, which internally imitates certain feudal elements. Leadership is assumed by the individual considered closest to the legendary common ancestor from whom all claim descent. Control over the various territories in the leader's name is exercised by those who are somewhat less closely related, though still strongly tied by blood, while the everyday labor of society is carried out by the general population—those whose lineage traces only vaguely back to the common ancestor.

Society is generally organized through a hybrid system combining social estates and large extended family groups known as ariunzüils (Haaklandian: *Sacred Things*), which consist of families sharing many characteristics, most notably close kinship and profession.

It should be noted that in Haakland, as in the rest of Kilan-Tal, certain social classes—such as warriors and nobles—are effectively merged, while other classes exist that have no equivalent elsewhere in the world. These unique classes arose from the division of already existing ones, largely due to the

demands imposed by the climate and geography.

As a result, depending on how closely an ariunzüil is related to the common ancestor, sub-estates may exist within the social hierarchy. Social advancement generally requires marrying into a higher-ranked ariunzüil. This creates a degree of limited upward social mobility, though it remains constrained in practice. Few individuals will accept marriage with someone from a lower ariunzüil unless the arrangement brings significant benefit. Thus, a noble will typically marry another noble from an ariunzüil close to their own status, while a peasant may at most marry a minor landholder, and so forth.

The most notable examples of ariunzüils are, in fact, the hordes, which are large groupings of warrior families named according to colors. Each color indicates a particular specialization. Among the most notable are the Grey Horde (intimidation), the Yellow Horde (ranged combat), and the Orange Horde (dispersion tactics).

Weapons Laws

The terrain of Haakland makes it necessary for everyone to carry weapons at all times. As such, there are no formal weapons laws; it is simply assumed as a natural part of life.

However, one important distinction does exist: only the nobility is permitted to wield swords. Everyone else must rely on other types of weapons. Similar to how it functions in [Nazair](#) with the elven messers, a popular alternative in Haakland is the mogoinsüül (Haaklandian: *snake's tail*), which are not technically swords but rather large daggers, comparable to huge knives.

Writing System

The writing system is logolutgraphic, resembling cuneiform, but employing logograms engraved onto wet clay, a material that is readily available in the region.

As in the rest of Kilan-Tal, two scripts are used for all spoken languages: Small Script (used for commercial transactions, conversations, descriptions, etc.) and Large Script (used for laws, punishments, edicts of the Great Khan, military strategies, etc.). Both scripts are derived from the alphabet of the 玉帝國 (Giok Dì Gok), the Jade Empire, which once unified the region of Bia Thin and whose writing system was introduced to

the area by Bia Thin scholars.

However, there are two notable exceptions to this system when it comes to what would be considered “*books*.” First, in Haakland there is no concept of a book as such. Instead, to ensure durability beyond clay, texts are carved directly into large stone slabs, which are then turned into what are known as chuluumedleg (Haaki: Stone of Knowledge). These are later transported to structures similar to libraries, where they are organized and can be read in designated sections.

The use of stone is most likely a Dauk influence, as they historically left much of their writing in the form of menhirs along the western coast.

Women’s Rights and Sexual Minorities

Women enjoy full equality with men in Haakland. This is due to a simple reason: life in such a flat and resource-scarce environment requires that everyone be capable of defending themselves in the face of danger. As a result, the protection of women under a patriarchal system is seen as unnecessary, as it would only consume valuable resources in a land where scarcity is a constant concern.

In fact, it has not been uncommon for Haaki women merchants to complain about the sexism of the “*barbarian*” Nordlings during their visits to the Northern Kingdoms. Moreover, one of the country’s most popular legends tells of a woman who, during an archery contest held to determine who would marry her, defeated all her suitors and ultimately claimed 10,000 horses, a goat, and an eagle.

That said, there are certain regional biases depending on where one is. In areas near the border with Zerrikania, elements of that region’s matriarchal culture have influenced local customs, resulting in a degree of favoritism toward women in those zones.

The situation differs when it comes to sexual minorities. Homosexuality is penalized, as it is considered to produce nothing and is therefore viewed as “*unnatural*.” A similar, though less severe, perception applies to asexual individuals, largely because their condition is less visible. Other identities, such as demisexuality or bisexuality, are tolerated, as they are still seen as capable of contributing to reproduction.

The only exception to this norm regarding homosexuality occurs when a bisexual individual becomes widowed, has already produced offspring, and later enters

into a same-sex relationship. In such cases, the individual is not persecuted but rather accepted, as they are considered to have already fulfilled their role by having children.

Demographics

It is not known with certainty how many people live in Haakland, as a comprehensive census of all its territories has never been conducted. This is due to a simple reason: the lack of geographical barriers, which has made counting the population largely seen as a waste of time, given the frequency of conflicts.

As a result, the only available censuses are those of the cities, since they possess walls. However, these cities are few and relatively small compared to those in other regions. This leads to a high population density within them, but they do not accurately represent the country's overall population.

Estimates by the Temerian explorer Fabio Sachs, made during his time in Haakland as part of his expedition to the Far East in the early 1280s, and based on conversations with the Great Khan and members of his court, suggest that the population typically ranged between 300,000 and 500,000 people at most.

Of these, approximately 70% were Haakis, 20% were people from other regions of Kilan-Tal, and 10% consisted of assimilated Dauk and Wozgor, along with other foreigners such as Zerrikanians and, finally, Nordlings, particularly from Western Franq and Franq.

Number of Children per Woman

The number of children per woman in Haakland is high, higher than on the western coast. While there it typically ranges from 4 to 8 on average, in Haakland it averages around 6 to 13 children. This is due to a simple reason: the infant mortality rate is higher.

People

The people of Haakland resemble other eastern populations, but possess a number of distinct physical traits that set them apart.

In general, they are relatively short compared to other ethnic groups, largely due to their diet. The only exceptions are the nobility and merchants, who can afford

imported food, as well as the inhabitants of the south, where the land is more fertile. The average height is around 1.50 meters, with 1.65 meters already considered tall, and 1.80 meters very tall. This is one of the many reasons why they tend to fight on horseback most of the time.

They typically have almond-shaped eyes, ranging from very pronounced to moderately almond-shaped. This feature is more prominent in the south, and moderately present throughout the rest of the country, most likely due to higher levels of sunlight. When present, epicanthic folds are usually of the tarsalis or palpebralis type.

Hair is generally curly, ranging from moderately curly across most of the country to very curly in the south. This trait likely developed over generations as an adaptation to the wind, preventing it from becoming a hindrance. However, the influence of Biathinians cultures introduced, among some groups, the practice of straightening, tying, or braiding the hair. Hair color typically ranges from light brown to dark brown almost black. The presence of Dauk and Wozgor populations introduced colors such as chestnut and ash blonde, though these remain quite rare. Additionally, due to this mixture, the already mentioned moderately almond-shaped eyes are common.

Skin tones range from pale to rosy, almost olive tones in the south.

Eye color also varies: in the north, lighter shades such as khaki are more common, while moving southward, eye colors gradually darken through intermediate tones until reaching black, again likely influenced by sunlight exposure.

Overall, Haakis are generally described as athletic. The explorer Fabio Sachs, in his magnum opus *Chronicles of the Far East Vol. 1*, compared them to elves in this regard. He reinforced this comparison by contrasting them with the physique of his close friend and protector during his expeditions, the [Griffin School](#) witcher [Putnam Pitch](#).

Economy

The land of Haakland is not particularly fertile, so most of its economy revolves around livestock herding and mining, in addition to a service sector that supports some of the caravans passing through the territory. These caravans usually originate from Zerrikania—though not always, as many Zerrikanian

merchants prefer maritime routes—and Zerrikania itself is one of the regions that trades most frequently with the western coast alongside Haakland.

A notable example of livestock production can be found in the areas closest to the Matriarchy, that is, in the south, where silkworms are raised. As a result, one of Haakland's main exports is smooth silk, sold for large sums in kingdoms such as [Redania](#). A notable example of mining is aragonite, a rare carbonate mineral of teal coloration found only in Haakland.

Other significant exports include öndörsүү (Haaklandian: *High Milk*), an alcoholic beverage made from a mixture of anise and fermented milk, winter clothing, horse equipment, slaves (exclusively traded with Nilfgaard), household goods such as blankets, sheets, and quilts, opium, and, on rare occasions, weapons such as bifurcated swords, which—as the name suggests—appear as two curved blades joined together.

As for imports, these consist primarily of food, which Haakland obtains from countries along the western coast, such as Redania or Kaedwen, and from the eastern coast, from several of the northern territories of Bia Thin, and to a lesser extent from neighboring Zerrikania.

Fauna and Flora

The predominant flora of Haakland includes black wormwood, blue spikelets, and various grasses, along with sedge, gagea, and buttercup. Shrub vegetation mainly consists of aromatic bushes and thorny shrubs.

Trees are extremely scarce—almost nonexistent—and are limited to areas with higher humidity, namely the few mountains and mountain ranges found in the region. Most of these trees are snow eucalyptus, which further reinforces the poor quality of the soil, as these trees release essential oils capable of inhibiting the growth of other plants.

The fauna is characterized by fast-running herbivores and burrowing rodents, such as antelopes, bison, wild horses, marmots, hares, and prairie dogs. Birdlife is also prominent, including species such as bustards, eagles, falcons, harriers, larks, partridges, and rheas.

Geography

The geography of Haakland is relatively monotonous, consisting primarily of two major types of terrain: plains, which cover most of the country, and hills, which make up the remainder. Scattered throughout these landscapes are isolated mountains and medium-sized mountain ranges, which both enable mining activity and trap passing clouds, allowing the plains and hills to remain green.

This effect also prevents the clouds from advancing further south into neighboring Zerrikania, thereby contributing to the formation of the desert regions found in the southern areas of the Matriarchy.

A few rivers exist across the territory, though they are relatively scarce and mostly seasonal. Fortunately, despite their limited number, they tend to remain navigable for most of the year, at least to a certain extent.

Magical Orography

Earth Ley Lines are the most abundant in Haakland, followed by those of Water, and then by various para-elemental lines related to them. As a result, these types of magic are the most common in the region. They have also historically influenced the nomadic routes, particularly in the case of Water Ley Lines. In the south, there is also a presence of Fire Ley Lines, though only in a more tangential and limited manner.

Soil

The soil is rich in minerals, but only fertile in the southern regions. This is because the minerals present are not suitable for most cultivable plants. As a result, mining plays a key role in the economy.

Monsters

Haakland is a land relatively free of monsters, as most of them dwell underground. Nearly all terrestrial creatures migrated elsewhere due to the lack of geographical barriers and the scarcity of resources. Flying and aquatic creatures pose less of a threat due to their nature.

Nemeta, tree-like beings capable of attracting monsters, do appear, but they are as rare as in the rest of the world. However, in the Haaki context, they stand out even more due to the absence of trees and the general lack of monsters.

Names

Haaki names are composed of three parts (not to be mistaken on how other ethnic groups in the region like the Dauk and Wozgor named their people): given name + paternal surname + maternal surname.

The paternal surname typically includes a suffix based on the father's name or title, along with the prefix Bur, which indicates "*child of*." The maternal surname is simpler: where the prefix appears in the paternal name, the maternal surname uses the first part of the mother's name, followed by the suffix Un, which also indicates "*child of*."

For example: **Zeus Burkhan Khaldun**

- **Zeus** → given name
- **Burkhan** → paternal surname (son of the Great Khan)
- **Khaldun** → maternal surname (derived from Khala, his mother)

In the southern regions, due to Zerrikanian cultural influence, this structure is often reversed. Using the same example, the name would appear as: **Zeus Dunkhal Khanbur**.

Wozgor names are simpler in structure. They consist of the maternal surname, followed by the given name. Dauk names, on the other hand, are composed of the given name, followed by the maternal surname. With the latter being a descriptive surname related to a key characteristic of inherited from the mother by the person. Such as in the case of Calib Bronn for example, which had brown hair.

Examples of Male Haaki Names

Abbaz, Abdulla, Abil, Adan, Adip, Agzam, Akhmet, Akräā, Alan, Almas, Almaz, Almir, Alpamish, Altan, Altin, Amil, Amin, Amir, Anas, Anis, Anvar, Aras, Arslan, Artúr, Asad, Asat, Asgat, Askhat, Aslan, Atilla, Ayaz, Aybulat, Aydar, Ayrat, Azamat, Azat, Aziz, Bagautdin, Bakhtiyar, Bakir, Banis, Baryy, Batyr, Bayan, Baybek, Bulat, Burgan, Damir, Danil, Danis, Davlet, Denis, Dilshat, Dinar, Eldar, Emil, Enver, Fanil, Fanis, Farid, Farkhad, Farit, Fatih, Fazyl, Fidail, Gadel, Gamil, Garif, Gayaz, Gaziz, Geydar, Girey, Ibragim, Idel, Idris, Ilgam, Ilgiz, Ilnar, Ilnur, Ilshat, Ilsur, Ilyas, Irek, Irshat, Iskander, Islam, Ismail, Kamil, Karim, Kasim, Mansur, Marat, Marsel, Murat, Nail, Nariman, Rail, Zeüs, Zeus, Züüs.

Examples of Female Haaki Names

Abike, Adal, Akbilek, Akkyz, Aksulu, Aktolgan, Albike, Almagül, Alpbike, Altyn, Altynay, Altynbike, Altynhash, Aru, Aruzhan, Asyl, Asylbike, Ayaru, Aybike, Aygöl, Aykyz, Ayla, Ayly, Aypara, Aysoltan, Aysulu, Aytolgan, Ayzhan, Ayzhana, Balbike, Balzhan, Bayan, Begim, Beksulu, Bibigül, Bike, Biken, Bilge, Bolgan, Botagöz, Chichak, Chulpan, Dana, Danabike, Elbike, Esen, Esenbike, Gaukhar, Gulay, Gulbike, Guldana, Gulmira, Gulnaz, Gulsara, Gulsat, Gulsulu, Inzhu, Kamshat, Karashash, Karlygash, Khatun, Kökbike, Künbike, Künsulu, Küntan, Kyzyl, Maral, Mira, Nazbike, Olzha, Öte, Perizat, Raushan, Saikal, Sania, Saribike, Sary, Sholpan, Sulu, Suly, Süybike, Tangül, Tanbike, Tansulu, Tolganay, Tötis, Tumar, Tumaris, Ümit, Urpi, Yulduz, Zhanar, Zhanbike, Zhansulu, Zhibek, Zhibekbike, Zulfia.

Examples of Neutral Haaki Names

Aalisaik, Achit, Achitsaik, Achitzayaa, Adilbish, Ailtgüi, Aimshiggüi, Aldar, Aldarbadrakh, Aldarnemekh, Aldart, Aldarzhargal, Alim, Almaaz, Altanbagana, Altanbayan, Altanchuluun, Altandukh, Altanduulga, Altankhishig, Altankhüü, Altannamar, Altannar, Altanpürev, Altansoyombo, Altantogos, Altantsog, Altantug, Altantülkhüür, Altanzhargal, Altanzul, Alzakhgüi, Amar, Amarbayan, Amarbayasgalan, Amarbileg, Amarbuyan, Amarjagal, Amarkhüü, Amarmend, Amarmönkh, Amarsaikhan, Amarsanaa, Amartüvshin, Amgalan, Amgalanbayan, Amin-erdene, Angarag, Angir, Anir, Ankh, Ankhtamir, Ankhzayaa, Ariun, Ariunbayan, Ariundalai, Ariunkhüslen, Ariunsaik, Ariunsanaa, Arvin, Arvinbayan, Arvinbileg, Arvinbuyan, Arvingerel, Arvizhikhbayar, Arvizhikhbuyan, Arvizhikhzhargal, Asral, Asralt, Avarga, Avral, Ayuush, Azbaatar, Azbayar, Azbileg, Azdelger, Azjargal, Azzayaa, Baasan, Baasanjargal, Baasanjav, Baasankhüü, Baasansüren, Baast, Baatarzhargal, Badam, Badmaarag, Badraa, Badrakh, Badral, Badrangui, Balijinnyam, Balzhin, Banzragch, Batchuluun, Batgerel, Batjargal.

Examples of Full Haaki Names

Male

Abbaz Burabdulla Abiun, Abdulla Burabil Adaun, Abil Buradan Akbiun, Adan Buradip Akkyun, Adip Buragzam Aksuun, Agzam Burakhmet Aktoun, Akhmet Burakram Albiun, Kräā Buralan Almaun, Alan Buralmas Alpiun, Almas Buralmaz Altyun, Almaz Buralmir Altyun, Almir Buralpamish Altyn-un, Alpamish Buraltan Arun, Altan Buraltin Aruun, Altin Buramil Asyun, Amil Buramin Asylun, Amin

Buramir Ayaun, Amir Buranas Aybiun, Anas Buranis Ayun, Anis Buranvar Aykyun, Anvar Buraras Aylun, Aras Burarlan Aylun, Arslan Burartúr Aypaun, Artúr Burasad Aysoun, Asad Burasat Aysuun, Asat Burasgat Aytoun, Asgat Buraskhat Ayzhaun, Askhat Buraslan Ayzhaun, Aslan Buratilla Balbiun, Atilla Burayaz Balzhaun, Ayaz Buraybulat Bayaun, Aybulat Buraydar Begiun, Aydar Burayrat Beksuun, Ayrat Burazamat Bibiun, Azamat Burazat Bikun, Azat Buraziz Bikun, Aziz Burbagautdin Bilun, Bagautdin Burbakhtiyar Bolun, Bakhtiyar Burbakir Botaun, Bakir Burbanis Chiun, Banis Burbaryy Chulun, Baryy Burbatyr Danun, Batyr Burbayan Danaun, Bayan Burbaybek Elbiun, Baybek Burbulat Eseun, Bulat Burburgan Esenun, Burgan Burdamir Gaukun, Damir Burdanil Gulaun, Danil Burdanis Gulbiun, Danis Burdavlet Guldun, Davlet Burdenis Gulmun, Denis Burdilshat Gulnun, Dilshat Burdinar Gulsun, Dinar Bureldar Gulsun, Eldar Buremil Gulsun, Emil Burenver Inzhun, Enver Burfanil Kamun, Fanil Burfanis Karaun, Fanis Burfarid Karlun, Farid Burfarkhad Khaun, Farkhad Burfarit Kökun, Farit Burfatih Künun, Fatih Burfazyl Künun, Fazyl Burfidail Künun, Fidail Burgadel Kyzun, Gadel Burgamil Marun, Gamil Burgarif Mirun, Garif Burgayaz Nazun, Gayaz Burgaziz Olun, Gaziz Burgeydar Ötun, Geydar Burgirey Periun, Girey Buribragim Rauun, Ibragim Buridel Saiun, Idel Buridris Saniun, Idris Burilgam Sariun, Ilgam Burilgiz Sarun, Ilgiz Burilnar Sholun, Ilnar Burilnur Sulun, Ilnur Burilshat Sulun, Ilshat Burilnur Süyun, Ilshat Burilyas Tanun, Ilyas Burirek Tanun, Irek Burirshat Tanun, Irshat Buriskander Tolun, Iskander Burislam Tötun, Islam Burismail Tumun, Ismail Burkamil Tumun, Kamil Burkarim Ümun, Karim Burkasim Urpun, Kasim Burmansur Yulun, Mansur Burmarat Zhaun, Marat Burmarsel Zhanun, Marsel Burmurat Zhanun, Murat Burnail Zhibun, Nail Burnariman Zhibun, Nariman Burrail Zulun, Rail Burzeüs Abiun, Zeüs Burzeus Adaun, Zeus Burzüüs Akbiun, Züüs Burabbaz Akkyun.

Female

Abike Burabdulla Adaun, Adal Burabil Akbiun, Akbilek Buradan Akkyun, Akkyz Buradip Aksuun, Aksulu Buragzam Aktoun, Aktolgan Burakhmet Albiun, Albike Burakram Almaun, Almagül Buralan Alpiun, Alpbike Buralmas Altyun, Altyn Buralmaz Altyun, Altynay Buralmir Altyn-un, Altynbike Buralpamish Altyn-un, Altynhash Buraltan Arun, Aru Buraltin Aruun, Aruzhan Buramil Asyun, Asyl Buramin Asylun, Asylbike Buramir Ayaun, Ayaru Buranas Aybiun, Aybike Buranis Ayun, Aygül Buranvar Aykyun, Aykyz Buraras Aylun, Ayla Burarlan Aylun, Aylly Burartúr Aypaun, Aypara Burasad Aysoun, Aysoltan Burasat Aysuun, Aysulu Burasgat Aytoun, Aytolgan Buraskhat Ayzhaun, Ayzhan Buraslan Ayzhaun, Ayzhana Buratilla Balbiun, Balbike Burayaz Balzhaun, Balzhan Buraybulat Bayaun, Bayan Buraydar

Begiun, Begim Burayrat Beksuun, Beksulu Burazamat Bibiun, Bibigül Burazat Bikun, Bike Buraziz Bikun, Biken Burbagautdin Bilun, Bilge Burbakhtiyar Bolun, Bolgan Burbakir Botaun, Botagöz Burbanis Chiun, Chichak Burbaryy Chulun, Chulpan Burbatyr Danun, Dana Burbayan Danaun, Danabike Burbaybek Elbiun, Elbike Burbulat Eseun, Esen Burburgan Esenun, Esenbike Burdamir Gaukun, Gaukhar Burdanil Gulaun, Gulay Burdanis Gulbiun, Gulbike Burdavlet Guldun, Guldana Burdenis Gulmun, Gulmira Burdilshat Gulnun, Gulnaz Burdinar Gulsun, Gulsara Bureldar Gulsun, Gulsat Buremil Gulsun, Gulsulu Burenver Inzhun, Inzhu Burfanil Kamun, Kamshat Burfanis Karaun, Karashash Burfarid Karlun, Karlygash Burfarkhad Khaun, Khatun Burfarit Kökun, Kökbike Burfatih Künun, Künbike Burfazyl Künun, Künsulu Burfidail Künun, Küntan Burgadel Kyzun, Kyzyl Burgamil Marun, Maral Burgarif Mirun, Mira Burgayaz Nazun, Nazbike Burgaziz Olun, Olzha Burgeydar Ötun, Öte Burgirey Periun, Perizat Buribragim Rauun, Raushan Buridel Saiun, Saikal Buridris Saniun, Sania Burilgam Sariun, Saribike Burilgiz Sarun, Sary Burilnar Sholun, Sholpan Burilnur Sulun, Sulu Burilshat Sulun, Suly Burilnur Süyun, Süybike Burilyas Tanun, Tangül Burirek Tanun, Tanbike Burirshat Tanun, Tansulu Buriskander Tolun, Tolganay Burislam Tötun, Tötis Burismail Tumun, Tumar Burkamil Tumun, Tumaris Burkarim Ümun, Ümit Burkasim Urpun, Urpi Burmansur Yulun, Yulduz Burmarat Zhaun, Zhanar Burmarsel Zhanun, Zhanbike Burmurat Zhanun, Zhansulu Burnail Zhibun, Zhibek Burnariman Zhibun, Zhibekbike Burrail Zulun, Zulfia Burzeüs Abiun.

Neutral

Aalisaik Burabdulla Adaun, Achit Burabil Akbiun, Achitsaik Buradan Akkyun, Achitzayaa Buradip Aksuun, Adilbish Buragzam Aktoun, Ailtgüi Burakhmet Albiun, Aimshiggüi Burakräa Almaun, Aldar Buralan Alpiun, Aldarbadrakh Buralmas Altyun, Aldarnemekh Buralmaz Altyun, Aldart Buralmir Altyn-un, Aldarzhargal Buralpamish Altyn-un, Alim Buraltan Arun, Almaaz Buraltin Aruun, Altanbagana Buramil Asyun, Altanbayar Buramin Asylun, Altanchuluun Buramir Ayaun, Altandukh Buranas Aybiun, Altanduulga Buranis Ayun, Altankhishig Buranvar Aykyun, Altankhüü Buraras Aylun, Altannamar Burarlan Aylun, Altannar Burartúr Aypaun, Altanpürev Burasad Aysoun, Altansoyombo Burasat Aysuun, Altantogos Burasgat Aytoun, Altantsog Buraskhat Ayzhaun, Altantug Buraslan Ayzhaun, Altantülkhüür Buratilla Balbiun, Altanzhargal Burayaz Balzhaun, Altanzul Buraybulat Bayaun, Alzakhgüi Buraydar Begiun, Amar Burayrat Beksuun, Amarbayan Burazamat Bibiun, Amarbayasgalan Burazat Bikun, Amarbileg Buraziz Bikun, Amarbuyan Burbagautdin Bilun, Amarjagal Burbakhtiyar Bolun,

Amarkhüü Burbakir Botaun, Amarmend Burbanis Chiun, Amarmönkh Burbaryy Chulun, Amarsaikhan Burbatyr Danun, Amarsanaa Burbayan Danaun, Amartüvshin Burbaybek Elbiun, Amgalan Burbulat Eseun, Amgalanbayar Burburgan Esenun, Amin-erdene Burdamir Gaukun, Angarag Burdanil Gulaun, Angir Burdanis Gulbiun, Anir Burdavlet Guldun, Ankh Burdenis Gulmun, Ankhtamir Burdilshat Gulnun, Ankhzayaa Burdinar Gulsun, Ariun Bureldar Gulsun, Ariunbayar Buremil Gulsun, Ariundalai Burenver Inzhun, Ariunkhüslen Burfanil Kamun, Ariunsaik Burfanis Karaun, Ariunsanaa Burfarid Karlun, Arvin Burfarkhad Khaun, Arvinbayan Burfarit Kökun, Arvinbileg Burfatih Künun, Arvinbuyan Burfazyl Künun, Arvingerel Burfidail Künun, Arvizhikhbayar Burgadel Kyzun, Arvizhikhbuyan Burgamil Marun, Arvizhikhzhargal Burgarif Mirun, Asral Burgayaz Nazun, Asralt Burgaziz Olun, Avara Burgeydar Ötun, Avral Burgirey Periun, Ayuush Buribragim Rauun, Azbaatar Buridel Saiun, Azbayar Buridris Saniun, Azbileg Burilgam Sariun, Azdelger Burilgiz Sarun, Azjargal Burilnar Sholun, Azzayaa Burilnur Sulun, Baasan Burilshat Sulun, Baasanjargal Burilsur Süyun, Baasanjav Burilyas Tanun, Baasankhüü Burirek Tanun, Baasansüren Burirshat Tanun, Baast Buriskander Tolun, Baatarzhargal Burislam Tötun, Badam Burismail Tumun, Badmaarag Burkamil Tumun, Badraa Burkarim Ümun, Badrakh Burkasim Urpun, Badral Burmansur Yulun, Badrangui Burmarat Zhaun, Balijinnyam Burmarsel Zhanun, Balzhin Burmurat Zhanun, Banzragch Burnail Zhibun, Batchuluun Burnariman Zhibun, Batgerel Burrail Zulun, Batjargal Burzeüs Abiun.

Examples of Male Dauk Names

Alter, Anshel, Avrum, Benesh, Ber, Calib, Chatzkel, Dovid, Dudel, Faivish, Fayvel, Feivel, Fishel, Fishke, Gavrel, Haskel, Herschel, Heshel, Hirsh, Hirshel, Iser, Issur, Kapel, Koppel, Lazer, Leib, Lieber, Mendel, Moishe, Motell, Motke, Nosson, Selig, Sender, Sroel, Tevye, Velvel, Wollfgel, Yandel, Yankel, Yidel, Yossel, Yudel, Zalman, Zelig, Zulman.

Example of Female Dauk Names

Alte, Baila, Bashe, Beyle, Beylke, Bluma, Breindel, Charna, Eidel, Elke, Faiga, Faigel, Freyde, Fruma, Gittel, Glika, Glukel, Golda, Goldie, Henda, Hendel, Hene, Henye, Hode, Hodel, Kreindel, Kreine, Leeba, Mirele, Perele, Perle, Raisa, Raisel, Rayna, Reina, Rifka, Rikfa, Rachel, Rochel, Roichel, Shaina, Shaindel, Shana, Shayna, Sheine, Sisel, Suri, Toiba, Tubiel, Tuveael, Tuviel, Velvela, Yente, Yudes, Zelda, Zelde, Zisel, Zusa, Zuzaa.

Examples of Neutral Dauk Names

Avi, Elya, Gutha, Koppil, Rada.

Examples of Male Wozgor Names

Abdes, Abgar, Avira, Baraba, Barsoum, Kepha, Makabi, Nisroch, Nohra, Sarḥadūn, Samyaza, Yohanan.

Examples of Female Wozgor Names

Babatha.

Examples of Wozgor Surnames

Elbrōn, Liba, Nahren, Nūsardēl

Non-Humans

There are no non-humans living in Haakland in a visible or permanent manner. The only non-humans known to exist there are higher and [supreme vampires](#), belonging to one of the three great vampiric clans that arrived in the world.

More specifically, these are the Tdet, who migrated eastward from Toussaint and, once there, gave rise to various eastern clans such as the Nure, due to numerous internal conflicts throughout their history. Upon their arrival in the East, they originally settled in what is now the subterranean realm beneath Zerrikania, in a kingdom that the Zerrikanians would come to call Irkalla. Under the leadership of the [Unseen Elder Aaliyah](#), they expanded their dominion into Haakland, the rest of Kilan-Tal, and beyond. This expansion led to the aforementioned conflicts that ultimately resulted in the formation of new clans.

It should be noted that the vast majority of these vampires dwell underground, though a small portion—namely those higher vampires capable of withstanding sunlight, as well as supreme vampires—live similarly to their Gharasham counterparts in Nordling territories. That is, they integrate into society—in this case, Haaki society—and, somewhat ironically for beings of such power, they are often unwittingly influenced by human agendas, rather than being the ones doing the manipulating, with humans remaining unaware of their existence.

Beyond the presence of vampires within the country, the concept of sentient non-human beings with their own civilizations is not unknown in Haakland.

At the very least, the existence of elves is known, if only because the territory borders the Fiery Mountains, where the Aen Feainne reside. Additionally, through this same frontier, the Haakis are also aware of half-elves, due to contact between both groups, although they remain extremely rare.

Finally, it is worth mentioning that the possibility exists that, as in Toussaint, creatures such as [korreds](#) may inhabit the underground. However, none have been encountered. This contrasts with vampires, with whom there have been direct encounters that later evolved into local legends.

Notable Haaklandians

Dauk

Archers

- [Calib Bronn](#)

Blacksmiths

- Zon Gel

Scholars

- Sura Klug

Warriors

- Zella Shnel

Haak

Aristocracy

- Arslan Buraslan Ayzhaun
- Zeus Burkhan Khaldun

Astrologers

- Altansoyombo Burasat Aysuun

Equerriers

- Batyr Burbayan Danaun

Merchants

- Azat Unbik Azizbur
- Iskander Burislam Tötun

Musicians

- Aldar Buratilla Balbiun

Witchers

- Stefan "The Crane"

Mixed

Architects

- Altanbagana Buramir Ayaun

Armorers

- Bulat Burburgan Esenun

Healers

- Süybike Burilyas Tanun

Silk Weavers

- Zhibek Burrail Zulun

Warriors

- Tumaris Untum Kamilbur

Wozgor

Bandits

- Abīšā Elbrōn

Farmers

- Makavo Nūsardēl

Leaders

- Yeshua Liba

Painters

- Narsai Nahren

Notable Locations

Khanates

- Bozorkan
- Semzlata
- Rekabela
- Kígyódom
- Patyak
- Reka Jesetra
- Savmeda

Trivia

- Loosely based on the [Kilan-Tal](#) article written by Nevewitcher on the The Witcher RPG Wikia, though it bears no direct relation to it or to the [The Witcher Fan MMORPG](#) currently in development.
 - Thanks to both SMiki and Krzychukar for their creative input. Krzychukar is to be credited as the one who came up with the idea of Hakland being a misconception, with SMiki offering ideas and insights.
- Clearly inspired by [Mongolia^{\[W\]}](#), as well as by the [Crimean Khanate^{\[W\]}](#), one of the most successful Turkic khanates following the dissolution of the

Golden Horde^[W].

- Dauk names are derived from Yiddish. This decision was made because the only Haaki character known in canon, Calib Bronn, from the comic **The Witcher: Fox Children** (an adaptation of one of the subplots from **Season of Storms**), is of Hebrew origin. Given that Haakland in the books is clearly inspired by steppe / Mongolic cultures, one way to justify this is by linking him to this migrating group—not so much through his given name, but through his surname, Bronn, which resembles “*Brown*” in English and thus “*Broyn*” in Yiddish.
 - Additionally, in the comic, from what little is visible of his face, Caleb does not have a long beard, which rules out Wozgor origin, as they are known for their long and thick beards.
- On the other hand, Wozgor names are of Aramaic and Neo-Aramaic origin, based on their devotion to Lilith in canon and cultural traits such as their long, thick beards.



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